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THE ART OF DIVINE MEDITATION:

Profitable for al Christians *to know and practise:*

Exemplified with a large Meditation of eternall life.

By Ios. Hall.

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To the right VVorſhipful, Sir *Richard Lea*, Knight, all increaſe of true honour with God and men.

SIr, euer ſince I began to beſtow my ſelfe vpon the common good, ſtudying wherin my labours might bee moſt ſeruiceable; I ſtill found they could bee no way ſo well improued, as

in that part which concerneth deuotion, and the practise of true pietie. For, on the one side I perceiued the number of Polemicall bookes, rather to breede, then ende strifes; and those which are doctrinall, by reason of their multitude, rather to oppresse then satisfie the Reader; wherein, if we write the same things, wee are iudged tedious; if different, singular. On the other part, respecting the Reader, I saw the braines of men neuer more stuffed,

their tongues neuer more ſtirring, their hearts neuer more emptie, nor their handes more idle. Wherefore after thoſe ſudden Meditatiõs which paſſed me without rule, I was eaſily induced by their ſucceſſe (as a ſmall thing moues the willing,) to ſend foorth this Rule of Meditation; and after my Heauen vpon earth, *to diſcourſe (although by way of example) of heauen aboue. In this Arte of mine, I confeſſe to haue receiued more light from one obſcure*

nameleſſe Monke, which wrote ſome 112. *yeares agoe, then from the directions of all other writers: I would his humility had not made him niggardly of his name, that wee might haue knowne whome to haue thanked. It had beene eaſie to haue framed it with more curioſitie: But God and my ſoule knowe, that I made profit the ſcope of my labour, and not Applauſe: and therefore (to chuſe) I wiſhed rather to be rude then vnprofitable. If now the*

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ſimplicitie of any Reader, ſhall bereaue him of the beneſite of my precepts, I know hee may make his vſe of my examples. Why I haue honored it with your name, I neede not giue account to the world; which alreadie knoweth your worth and deſerts; and ſhall ſee by this, that I acknowledge them. Goe you on happily (according to the heauenly aduice of your Iunius) *in your worthie and glorious profeſsion; ſtill bearing your ſelfe as one that knoweth vertue*

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the trueſt nobilitie, and Religion the beſt vertue. The God whom you ſerue ſhall honor you with men, and crowne you in heauen. To his grace I humbly commend you: requeſting you onely to accept the worke, and continue your fauour to the Author.

Your Worſhips

humbly deuoted,

Ios. Hall.

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THE ART OF DIVINE MEDITATION.

Chap. I.

IT is not, I suppose, a more bolde then profitable labour, after the indeuours of so many cõtẽplatiue men, to teach

The benefit and vses of Meditation

the

the Art of Meditation: An heauenly buſineſſe, as any belongeth either to man or Chriſtian; and ſuch as wherby the ſoule doth vnſpeakeably benefite it ſelfe. For by this doe we ranſacke our deep & falſe hearts, finde out our ſecret enemies, buckle with them, expell them, arme our ſelues againſt their reentrance. By this, wee make vſe of all good meanes; fit our ſelues to all good ducties; by this we deſcrie our weakeneſſe, obtaine redreſſe,

pre-

preuẽt tentatiõs, cheare vp our ſolitarineſſe, temper our occaſions of delight; get more light to our knowledge, more heate to our affections, more life to our deuotion. By this we growe to be (as we are) ſtraungers vpon earth; and, out of a right eſtimation of all earthly things, into a ſweete fruitiõ of inuiſible comforts. By this, wee ſee our Sauiour with *Steuen*, we talke with God as *Moſes*; and by this we are rauiſhed with bleſ-

ſed

ſed *Paul* into Paradiſe, and ſee that heauen which wee are loath to leaue, which we cannot vtter. This alone is the remedie of ſecuritie and worldlines, the paſtime of Saints, the ladder of heauen, and in ſhort, the beſt improuement of Chriſtianitie. Learne it who can, and neglect it who liſt; hee ſhall neuer finde ioy, neither in God nor in himſelfe, which doeth not both knowe and practiſe it. And how-euer of olde ſome hidden Cloyſte-

rers

rers haue ingroſſed it to themſelues, and confined it within their Celles: who indeede, profeſſing nothing but contemplation, through their immunitie from thoſe cares which accompany an actiue life, might haue the beſt leaſure to this buſineſſe; yet ſeeing there is no man ſo taken vp with action, as not ſometimes to haue a free minde; and there is no reaſonable minde ſoſimple, as not to bee able both to diſcourſe

Which are vniuerſall to all Chriſtians, and not to bee appropriated to ſome profeſſions.

ſome-

ſomewhat, and to better it ſelfe by her ſecret thoughts; I deeme it an enuious wrong to conceale that from any, whoſe benefit may bee vniuerſall. Thoſe that haue but a little ſtocke, had neede to knowe the beſt rules of thrift.

Chap. 2.

The deſcription and kinds of Meditation.

THe rather for that whereas our Diuine Meditation is

nothing

nothing elſe but a bending of the minde vpon ſome ſpirituall obiect, through diuerſe formes of diſcourſe, vntill our thoughts come to an iſſue; and this muſt needes be either Extemporall, and occaſioned by outward occurrences offered to the mind; or Deliberate, and wrought out of our owne heart: which againe is either in Matter of Knowledge, for the finding out of ſome hidden truth, and conuincing of an hereſie

by profound trauerſing of reaſon, or in Matter of Affection, for the enkindling of our loue to God: the former of theſe two laſt, wee ſending to the Schooles & maſters of Controuerſies, ſearch after the later; which is both of larger vſe, and ſuch as no Chriſtian can reiect, as either vnneceſſary, or ouer-difficult. For, both euerie Chriſtian had neede of fire put to his affections, and weaker iudgements are no leſſe capable of this

diuine heate, which proceedes not so much from reason as from faith.

One saith (and I beleeue him) that Gods Schoole is more of Affection, than Vnderstanding: Both lessons very needefull, very profitable; but for this our age, especially the later: For if there be some that haue much zeale, little knowledge, there are more that haue much knowledge without zeale. And hee that

hath much skill and no affection, may do good to others by information of iudgement, but ſhall neuer haue thanke either of his owne heart, or of God; who vſeth not to caſt away his loue on thoſe, of whom he is but knowne, not loued.

Chap. 3.

Cõcerning meditation Extempo-rall.

OF Extempo-ral Meditatiõ there may be much vſe, no

rule : foraſmuch as our conceipts herein varie according to the infinite multitude of obiects, and their diuerſe manner of proffering themſelues to the mind; as alſo for the ſuddenneſſe of this acte. Man is placed in this Stage of the world to viewe the ſeuerall natures and actions of the creature; To view them, not idly, without his vſe, as they doe him : God made all theſe for man, and man for his owne ſake. Both theſe purpoſes

were loſt, if man ſhould let the creatures paſſe careleſly by him, onely ſeene, not thought vpon: He onely can make benefit of what he ſees; which if he doe not, it is all one, as if hee were blind, or brute. Whence it is, that wiſe *Salomon* putteth the ſluggard to ſchoole vnto the Ant; and our Sauior ſendeth the diſtruſtfull to the Lillie of the field.

In this kinde was that Meditation of the Diuine Pſalmiſt, which vpon the viewe of the

glo-

glorious frame of the Heauens, was led to wonder at the merci-full reſpect GOD hath to ſo poore a crea-ture as man. Thus our Sauiour tooke occaſi-on of the water fetcht vp ſolemnely to the Al-tar, from the Well of *Shilo*, on the day of the great HOSANNAH, to meditate and diſ-courſe of the Water of life. Thus holy and ſweete AVGVSTINE, from occaſion of the water-courſe neere to his Lodging, running

among the pebbles, ſometimes more ſilently, ſometimes in a baſer murmure, and ſometimes in a ſhriller note, entred into the thought and diſcourſe of that excellent order which God hath ſetled in all theſe inferiour things. Thus that learned and heauenly ſoule of our late *Eſtye*, when wee ſate together, and heard a ſweet conſort of Muſicke, ſeemed vpon this occaſion carried vp for the time before-hand to the place of his reſt,

ſaying, not without ſome paſſion, What Muſicke may we thinke there is in heauen? Thus laſtly (for who knowes not that examples of this kinde are infinite?) that faithfull and reuerend *Deering*, when the Sunne ſhined on his face, now lying on his death bed, fell into a ſweet meditation of the glory of God, and his approching ioy. The thoughts of this nature are not onely lawfull, but ſo behoouefull, that we cannot omit them,

without neglect of God his creatures, our selues. The creatures are halfe lost if we onely employ them, not learne something of them: God is wronged if his creatures bee vnregarded; our selues most of all, if we reade this great volume of the creatures, and take out no lesson for our instruction.

Chap. 4.

Cautions of Extemporall Meditation.

WHerein yet cautiō is to be had, that our Meditations be not either too farre fetcht, or sauoring of Superstition. Farre-fetcht I call those which haue not a faire and easie resemblance vnto the matter from whence they are raised; in which case our thoughts proue loose and heartlesse, making no memorable

im-

impreſſion in the mind. Superſtitious, when we make choice of thoſe grounds of Meditation, which are forbidden vs as Teachers of Vanitie; or imploy our owne deuices (though well grounded) to an vſe aboue their reach; making them vpon our owne pleaſures, not only furtherances, but parts of Gods worſhip; in both which, our Meditations degenerate, and growe rather perillous to the ſoule: Whereto adde, that

the minde bee not too much cloyed with too freqnent iteration of the ſame thought; which at laſt breedes a wearineſſe in our ſelues, and an vnpleaſantneſſe of that conceit, which at the firſt entertainement promiſed much delight. Our nature is too readie to abuſe familiaritie in any kinde: and it is with Meditations, as with Medicines; which with ouer-ordinary vſe loſe their Soueraignetie; and fill, in ſtead of purging. God

hath

hath not ſtraited vs for matter, hauing giuen vs the ſcope of the whole world; ſo that there is no creature, euent, action, ſpeech, which may not affoord vs new matter of Meditation. And that which we are wont to ſay of fine wittes, we may as truely affirme of the Chriſtian heart; that it can make vſe of any thing. Wherefore as trauellers in a forreine countrey make euerie ſight a leſſon; ſo ought wee in this our pilgrimage. Thou ſeeſt the

heauen

heauen rolling aboue thine head in a conſtant and vnmoueable motion; the ſtarres ſo ouerlooking one another, that the greateſt ſhewe little, the leaſt greateſt, all glorious; the ayre full of the bottles of raine, or fleeces of ſnowe, or diuers formes of fierie Exhalations: The Sea vnder one vniforme face, full of ſtrange and monſtrous ſhapes beneath; the earth ſo adorned with varietie of plants, that thou canſt not but tread

on manie at once with euerie foote; beſides the ſtore of creatures that flie aboue it, walke vpon it, liue in it: Thou idle Truant, doeſt thou learn nothing of ſo many maiſters? haſt thou ſo long read theſe capitall letters of Gods great booke, and canſt thou not yet ſpell one word of them? The brute creatures ſee the ſame things, with as cleare, perhaps better eyes. If thine inward eyes ſee not their vſe, aſwell as thy bodily eyes their

ſhape, I know not whether is more reaſonable, or leſſe brutiſh.

Chap. 5.

DEliberate Meditation is that we chiefly inquire for; which both may be wel guided, and ſhall be not a little furthered by precepts; part whereof the labours of others ſhall yeeld vs, and part the plaineſt miſtreſſe, Experience: Wherein order requires

Of Meditation Deliberate. Wherein firſt,

The qualities o: the person.

of vs first the qualities of the person fit for meditatiō, then the circumstances, maner, and proceedings of the worke.

Of whom is required: First, that he be pure from his sinnes.

The hill of Meditation may not be climbed with a profane foote; but as in the deliuery of the law, so here, no beast may touch Gods hill, lest he die: only the pure of heart haue promise to see God: sinne dimmeth & dazeleth the eie that it cannot beholde spirituall things: The gard of heauenly Souldiers was about *Elishaes*

ſeruant before; he ſaw thē not before, through the ſcales of his infidelity: The ſoule muſt therfore bee purged, ere it can profitably meditate. And as of old they were wont to ſearch for, and thruſt out malefactors frō the preſēce, ere they wēt to ſacrifice; ſo muſt we our ſins, ere we offer our thoughts to God. Firſt, ſaith *Dauid*, I will waſh my hands in innocencie, then I will compaſſe thine altar. Wherpō not vnfitly did that worthie Chauncellour

of

of *Paris*, make the first staire of his Ladder of Contemplation, *Humble Repentance*. The cloth that is white, (which is wont to bee the colour of innocencie) is capable of any Dye; the blacke, of none other: Not that we require an absolute perfection (which as it is incident vnto none, so if it were, would exclude all neede and vse of Meditation) but rather an honest sinceritie of the heart, not willingly sinning, willingly

repen-

repenting whē we haue ſinned: which who ſo finds in himſelfe, let him not thinke anie weakneſſe a lawful barre to Meditation. He that pleades this excuſe, is like ſome ſimple mān, which being halfe ſtarued with cold, refuſeth to come neare the fire, becauſe he findeth not heate enough in himſelfe.

Chap. 6.

Secondly, that he be free from worldly thoughts.

NEither may the ſoule that hopeth to profite by meditation, ſuffer it ſelfe for the time intangled with the world; which is all one, as to come to GODS flaming buſh on the hill of viſions, with our ſhooes on our feete. Thou ſeeſt the birde whoſe feathers are limed, vnable to take her former flight: ſo

are wee, when our thoughtes are clinged together by the world, to ſoare vp to our heauen in Meditation. The payre of brothers muſt leaue their nets if they will follow Chriſt; *Eliſha* his oxen, if he will attend a Prophet: It muſt bee a free and a light minde that canne aſcend this Mount of Contemplation, ouercomming this height, this ſteepeneſſe: Cares are an heauie lode, and vneaſie; theſe muſt be laid downe at the bottome

of this hill, if wee euer looke to attaine the top. Thou art loaded with houſholde-cares, perhaps publike; I bid thee not caſt them away: euen theſe haue their ſeaſon, which thou canſt not omitte without impietie: I bid thee lay them downe at thy Cloſet doore, when thou attempteſt this worke: Let them in with thee, thou ſhalt finde them troubleſome companions, euer diſtracting thee from thy beſt errand: thou woul-

deſt thinke of heauen; thy Barne comes in thy way, or perhaps thy Count-booke, or thy Coffers, or it may bee thy minde is before hand trauelling vppon the morrowes iourney. So while thou thinkeſt of many things, thou thinkeſt of nothing; while thou wouldeſt goe many wayes, thou ſtandeſt ſtill. And as in a crowde, while many preſſe forward at once through one doore, none proceedeth: ſo whē variety of thoughts

tumultuously throng in vpon the minde, each prooueth a barre to the other, and all an hinderance to him that entertaines them.

Chap. 7.

Thirdly, that he be constant: and that, First,

AND as our clyent of Meditation must both be pure and free in vndertaking this taske, so also constant in continuing it; Constant both in time and in matter:

both

both in a ſet courſe and houre reſerued for this worke, and in an vnwearied proſecution of it once begun. Thoſe that meditate by ſnatches and vncertaine fittes, when onely all other emploiments forſake thē, or when good motions are thruſt vpon them by neceſſitie, let them neuer hope to reach to any perfection. For, thoſe feeble beginninges of lukewarme grace, which are wroght in them by one fit of ſerious meditatiō,

In his ſet Times.

are ſoone extinguiſhed by intermiſſion, and by miſ-wonting periſh: This dayes meale (tho large and liberal) ſtrengthens thee not for to morrow: the body languiſheth if there be not a daily ſupply of repaſt. Thus feede thy ſoule by meditation; Set thine houres and keepe them, and yeeld not to an eaſie diſtraction. There is no hardneſſe in this practiſe, but in the beginning; vſe ſhall giue it, not eaſe onely, but delight. Thy compa-

nion entertaineth thee this while in louing discourses, or some inexpected businesse offers to interrupt thee. Neuer any good worke shall want from hinderance: Either breake through the lettes, except it be with inciuility or losse; or, if they be importunate, pay thy selfe the time that was vnseasonably borrowed; and recompence thine omitted houres with the double labours of another day: For thou shalt finde, that de-

ferring breedes (beſide the loſſe) an indiſpoſition to good; So that what was before pleaſant to thee, being omitted, to morrow growes harſh; the next day vnneceſſarie; afterwardes odious. To day thou canſt, but wilt not; to morrow thou couldeſt, but liſteſt not; the next day thou neither wilt nor canſt bend thy mind on theſe thoughts. So I haue ſeene friends that vpon neglect of dutie growe ouerly: vpon ouerlineſſe, ſtrange; vpon

ſtrangenes, to vtter defiance. Thoſe whoſe very trade is Diuinity (me thinks) ſhould omit no day without his line of Meditation: thoſe which are ſecular men, not many; remembring that they haue a common calling of Chriſtianitie to attend, aſwel as a ſpeciall vocation in the world: and that other being more noble and important, may iuſtly challenge both often and diligent ſeruice.

Chap. 8.

Secondly, that he be Constant in the Cõtinuance.

AND as this Cõstancy requires thee to keepe day with thy selfe, vnlesse thou wilt prooue bankrupt in good exercises; so also that thy minde should dwell vpon the same thought without flitting, without wearinesse, vntill it haue attained to some issue of spirituall profit: Otherwise it attempteth much, effecteth

nothing. What auaileth it to knock at the doore of the heart, if wee depart ere we haue an answere? What are wee the warmer if we passe hastily along by the hearth, stay not at it? Those that doe onely trauell through *Africke* become not Blackemores; but those which are borne there, those that inhabite there. We account those damosels too light of their loue, which betroth themselues vpon the first sight, vpon the first mo-

tion: & thoſe we deeme of much price, which require long and earneſt ſoliciting. He deceiueth himſelfe that thinketh grace ſo eaſilie wonne; there muſt bee much ſuite and importunitie ere it will yeelde to our deſires: Not that wee call for a perpetuitie of this labour of Meditation; Humane frailty could neuer beare ſo great a toyle. Nothing vnder heauen is capable of a continuall motion without complaint: It is enough for

the glorified ſpirits aboue, to bee euer thinking,& neuer wearie: the minde of man is of a ſtrange mettall; if it bee not vſed, it ruſteth; if vſed hardly, it breaketh: briefly, is ſooner dulled, than ſatisfied with a continuall meditation: whence it came to paſſe, that thoſe auncient Monks who intermedled bodilie labour with their contẽplations,proued ſo excellent in this diuine buſineſſe; when thoſe at this day, which hauing mewd & mured

vp themſelues from the world, ſpend themſelues wholly vpō their beades and Crucifixe, pretending no other work but meditation, haue colde heartes to God, and to the world ſhew nothing but a dull ſhadow of deuotion: for that, if the thoughts of theſe later were as diuine as they are ſuperſtitious; yet being, without al interchangeablenes, bent vppon the ſame diſcourſe, the minde muſt needes growe wearie, the thoughts remiſſe

and languiſhing, the obiects tedious: while the other refreſhed thẽſelues with this wiſe varietie, employing the hands, while they called of the mind, as good Comedians ſo mixe their parts, that the pleaſantnes of the one, may temper the auſterenes of the other; whereupon they gained both enough to the body, & to the ſoule more than if it had bin all the while buſied.

Beſides, the excellencie of the obiect letteth

this aſſiduitie of meditation; which is ſo glorious, that like vnto the Sunne, it may abide to haue an eye caſt vp to it for a while, will not be gazed vpon: whoſoeuer ventureth ſo farre, loſeth both his hope and his wits. If we hold with that bleſſed *Monica*, that ſuch like cogitations are the foode of the minde, yet euen the minde alſo hath her ſatietie, and may ſurfet of too much. It ſhall be ſufficient therefore, that wee perſe-

uere in our meditation without any ſuch affectation of perpetuitie, and leaue without a light ficklenesſe; making alwayes not our houre-glaſſe, but ſome competent increaſe of our deuotion, the meaſure of our continuance; knowing, that as for heauen, ſo for our purſuite of grace, it ſhall auaile vs little to haue begunne well, without perſeuerance: and withall that the Soule of man is not alwayes in the like

disposition: but sometimes is longer in setling through some vnquietnesse, or more obstinate distraction; sometimes heauier, and sometimes more actiue, and nimble to dispatch. * *Gerson* (whose authoritie I rather vse, because our aduersaries disclaim him for theirs) professeth, he hath bene sometimes foure houres together working his heart, ere hee could frame it to purpose: A singular patterne of vnwearied constancie, of

* Sauing our iust quarrell against him for the Councell of Constance.

an

an vnconquerable ſpirit; whom his preſent vnfitneſſe did not ſo much diſcourage, as it whetted him to ſtriue with himſelfe till hee could ouercome. And ſurely other victories are hazardous, this certaine, if we will perſiſt to ſtriue: other fights are vpon hope, this vppon aſſurance; whiles our ſucceſſe dependeth vpon the promiſe of God, which cannot diſappoint vs. Perſiſt therfore, and preuaile; perſiſt till thou haſt preuai-

led

led : ſo that which thou beganſt with difficultie, ſhall ende in comfort.

Chap. 9.

Of the Circumſtances of Meditation

FRom the qualities of the perſon, we deſcend towardes the action it ſelfe : where firſt wee meete with thoſe Circumſtances which are neceſſarie for our prediſpoſition to the work; *Place*, *Time*, *Site of body*.

Solitarineſſe of Place is fitteſt for Meditation: Retire thy ſelfe from others, if thou wouldſt talke profitably with thy ſelfe. So IESVS meditates alone in the Moũt, *Iſaac* in the fields, *Iohn Baptiſt* in the deſert, *Dauid* on his bed, *Chryſoſtome* in the bath, each in ſeuerall places; but all ſolitarie. There is no place free frõ God, none to which hee is more tied: one finds his cloſet moſt conuenient, where his eyes being limited by the knowne

And therein, Firſt, Of the p'a:e.

walles

walles, call in the minde after a ſort from wandering abroad; Another findeth his ſoule more free whē it beholdeth his heauen aboue and about him; It matters not ſo wee be ſolitarie and ſilent. It was a wittie and Diuine ſpeech of *Bernard*, that the ſpouſe of the ſoule, CHRIST IESVS, is baſhfull, neither willingly cometh to his bride in the preſence of a multitude; And, hence is that ſweete inuitation which wee

find

finde of her: *Come my welbeloued, let vs goe foorth into the fields, let vs lodge in the villages: Let vs go vp early to the vines: let vs see if the Vine flouriſh, whether it hath diſcloſed the firſt grape, or whether the Pomegranates bloſſome; there will I giue thee my loue.* Abandon therefore all worldly ſocietie, that thou mayeſt change it for the companie of GOD and his Angels; The ſocietie, I ſay, of the world, not outward onely, but in-

ward alſo. There bee many that ſequeſter themſelues from the viſible companie of men, which yet carrie a world within them; who being alone in body are haunted with a throng of fancies: as *Ierome*, in his wildeſt deſert, found himſelfe too oft in his thoughts amongſt the daunces of the Romane dames. This company is worſe than the other: for it is more poſſible for ſome thoughtfull men to haue a ſolitary minde in the midſt

of a market, then for a man thus disposed to be alone in a wildernes. Both companies are enemies to Meditation; whither tendeth that ancient counsell of a great Master in this Arte, of three things requisite to this busines, *Secrecy*, *Silence*, *Rest*: whereof the first excludeth companie, the second noise, the third motion. It cannot be spoken how subiect wee are in this worke, to distraction; like *Salomons* old man whome the noyse of

euerie bird wakeneth: ſenſuall delights we are not drawen from with the threefold cords of iudgment; but our ſpirituall pleaſures are eaſily hindered. Make choice therefore of that place, which ſhall admitte the feweſt occaſiõs of withdrawing thy ſoule from good thoughts: wherein alſo euen change of place is ſomewhat preiudiciall; and I know not how it falls out, that we finde God nearer vs in the place where wee haue beene accuſtomed

fa-

familiarly to meete him : Not for that his presence is confined to one place aboue others, but that our thoughts are through custome more easily gathered to the place where wee haue ordinarily conuersed with him.

Chap. 10.

ONe *Time* cannot bee prescribed to all: For, neither is God bound to houres; Secondly, of the Time.

neither doth the contrarie disposition of men agree in one choice of opportunities: the golden houres of the morning some finde fittest for Meditation, when the bodie newly raised, is well calmed with his late rest, and the soule hath not as yet had frō these outwarde things any motiues of alienation: Others finde it best to learne wisedome of their reines in the night; hoping, with *Iob*, that their bedde will bring them comfort in their

meditation; when both all other things are ſtill; and themſelues, wearied with theſe earthly cares, doe out of a contempt of them, growe into greater liking and loue of heauēly things: I haue euer found *Iſaacs* time fitteſt, who went out in the euening to meditate. No precept, no practiſe of others can preſcribe to vs in this circumſtance: It ſhall bee enough, that firſt wee ſet our ſelues a time; ſecondly, that we ſet a part that time,

wherein wee are apteſt for this ſeruice. And as no time is preiudiced with vnfitneſſe, but euery day is without differẽce ſeaſonable for this worke; ſo eſpecially Gods day. No day is barren of grace to the ſearcher of it, none alike fruitfull to this; which being by God ſanctified to himſelfe, and to bee ſanctified by vs to God, is priuiledged with bleſſings aboue others: for, the plentifull inſtruction of that day ſtirreth thee vp

to this action, and filles thee with matter; and the zeale of thy publike seruice warmeth thy heart to this other busineſſe of deuotion. No MANNA fell to the Iſraelites on their Sabaoth; our ſpirituall MANNA falleth on ours, moſt frequent: if thou wouldeſt haue a full ſoule, gather as it falls; gather it by hearing, reading, meditatiõ: ſpiritual idleneſſe is a fault this day, perhaps not leſſe then bodily worke.

Chap. II.

Of the Site and geſture of the body.

NEither is ther leſſe varietie in the Site and geſture of the bodie: the due compoſedneſſe wherof is no little aduantage to this exerciſe; euen in our ſpeech to God, wee obſerue not alwaies one and the ſame poſition; ſometimes wee fall groueling on our faces, ſometimes we bow our knees, ſometimes ſtand

on

on our feete; ſometimes wee lift vp our hands, ſometimes caſt downe our eyes. God is a Spirit, who therefore being a ſeuere obſeruer of the diſpoſition of the ſoule, is not ſcrupulous for the body; requiring not ſo much, that the geſture thereof ſhould be vniforme, as reuerēt: No maruell therefore though in this, all our teachers of meditation haue commended ſeueral poſitions of body, according to their diſpoſition and practiſe;

* Gerſon. * One, ſitting with the face turned vp to heauen-ward, according to the precept of the Philoſopher, who taught him, that by ſitting and reſting, the minde gathereth wiſedome:

∴ Guliel. Pariſ. ∴ Another, leaning to ſome Reſt, towards the left ſide, for the greater quieting of the heart; * Dionyſ. Carthuſ. * A third, ſtanding with the eyes lift vp to heauen, but ſhut for feare of diſtractions; But of all other (mee thinketh) *Iſaacs* choice the beſt, who medita-

ted

ted walking. In this let euerie man be his owne maister; so be wee vse that frame of bodie that may both testifie reuerence, and in some cases helpe to stirre vp further deuotion; which also must needes be varied according to the matter of our Meditation. If we thinke of our sinnes, *Ahabs* soft pace, the Publicans deiected eyes, and his hand beating his brest, are not vnseasonable: If of the ioyes of heauen, *Steuens* countenance fixed a-

boue, and *Dauids* hands lift vp on high, are moſt fitting; In all which the body as it is the inſtrument and vaſſall of the ſoule, ſo will eaſily follow the affections therof; and in trueth then is our deuotion moſt kindly when the body is thus commaunded his ſeruice by the ſpirit, and not ſuffered to goe before it, and by his forwardneſſe to prouoke his maſter to emulation.

Chap. 12.

Of the matter and Subiect of our meditation.

NOw time and order cal vs from theſe circumſtances, to the matter and ſubiect of Meditation: which muſt bee Diuine & Spirituall; not euill, nor worldly. O the carnall and vnprofitable thoughts of men! Wee all meditate; one how to do ill to others; another how to doe ſome earthly good to himſelfe; another to hurt himſelfe, vnder a co-

lour of good; as how to accompliſh his lewd deſires, the fulfilling whereof prooueth the bane of the ſoule; how hee may ſinne vnſeene, and goe to hell with leaſt noiſe of the world. Or perhaps ſome better mindes bend their thoughts vpō the ſearch of naturall things; the motions of eueric heauen, and of euery ſtarre; the reaſon and courſe of the ebbing and flowing of the Sea; the manifold kinds of ſimples that growe out of the

earth

earth, and creatures that creepe vpon it; with all their ſtrange qualities, and operations. Or perhaps the ſeuerall formes of gouernement, and rules of State take vp their buſie heads: ſo that while they would bee acquainted with the whole world, they are ſtrangers at home; and while they ſeeke to know all other things, they remaine vnknowne of themſelues. The God that made them, the vileneſſe of their nature, the danger of their

ſinnes; the multitude of their imperfections, the Sauiour that bought them, the heauen that he bought for them, are in the meane time as vnknowne, as vnregarded, as if they were not.

Thus do fooliſh children ſpend their time and labour in turning ouer leaues to looke for painted babes, not at all reſpecting the ſolide matter vnder their hãds. Wee fooles, when will we be wiſe, and turning our eyes from vanitie, with that ſweete finger

of Iſrael, make Gods Statutes our ſong, and meditation in the houſe of our pilgrimage?

Earthly things proffer themſelues with importunitie: Heauenly things muſt with importunitie bee ſued to. Thoſe, if they were not ſo little worth, would not be ſo forward, and being ſo forward, neede not any meditation to ſolicite them: Theſe by how much more hard they are to intreate, by ſo much more precious they are being obtai-

ned;

ned; and therefore worthier our indeuour. As then wee cannot goe amisse, so long as wee keepe our selues in the tracke of Diuinitie; while the soule is taken vp with the thoughts, either of the Deitie in his essence, and persons (sparinglie yet in this point, and more in faith and admiration then inquirie) or of his attributes, his iustice, power, wisedome, mercie, truth; or of his workes, in the creation, preseruation, gouernement

of all things; according to the Pſalmiſt, *I will meditate of the beautie of thy glorious Maieſtie, and thy wonderfull workes*: ſo, moſt directly in our way, and beſt fitting our exerciſe of Meditation are thoſe matters in Diuinitie, which can moſt of all worke compunction in the hart, & moſt ſtirre vs vp to deuotiõ: Of which kind, are the Meditatiõs concerning CHRIST IESVS, our Mediatour his Incarnation, Miracles, Life, Paſſion, Buri-

al,

al, Reſurrection, Aſcenſion, Interceſſiõ, the benefit of our Redemptiõ, the certaintie of our Election, the graces and proceeding of our Sanctification, our glorious eſtate in Paradiſe loſt in our firſt Parents, our preſent vileneſſe, our inclination to ſin, our ſeuerall actuall offences; the tentations & ſleights of euill Angels, the vſe of the Sacraments, nature and practiſe of faith and repentance: the miſeries of our life, with the frailtie of it, the cer-

taintie and vncertaintie of our death, the glorie of Gods Saints aboue, the awfulneſſe of iudgement, the terrors of hel, and the reſt of this qualitie: wherein both it is fit to haue varietie (for that euen the ſtrongeſt ſtomacke doeth not alwayes delight in one diſh) & yet ſo to change, that our choice may be free from wildneſſe and inconſtancie.

Chap. 13.

The order of the worke it ſelfe.

NOW after that we haue thus orderly ſuited the perſon and his qualities, with the due circumſtãces of Time, Place, diſpoſition of body, and ſubſtance of the matter diſcuſſed; I knowe not what can remaine, beſides the main buſineſſe it ſelfe, and the manner and degrees of our proſecution thereof; which

aboue

aboue all other calleth for an intentiue Reader, and reſolute practiſe; Wherein, that we may auoide all niceneſſe and obſcuritie (ſince wee ſtriue to profit) we will giue direction for the *Entrance*, *Proceeding*, *Concluſion* of this Diuine worke.

Chap. 14.

The Entrance into the worke.

A Goodly building muſt ſhew ſome magnificence in the gate; and great perſonages haue ſeemely Vſhers to goe before them; who by their vncouered heads commaund reuerence and way. Euen verie Poets of old had wont, before their Ballads, to implore the aid of their Gods: And the heathen

Romans entred not vpon any publike ciuile busi-neſſe, without a ſolemne apprecation of good ſucceſſe: How much leſſe ſhould a Chriſtian dare to vndertake a ſpi-rituall worke of ſuch importance, not hauing craued the aſſiſtance of his GOD? which (me thinkes) is no leſſe, then to profeſſe hee could doe well without Gods leaue. When we thinke euill, it is frō our ſelues; when good, from God. As prayer is our ſpeech to God, ſo is each good

1. The cō-mon en-trance, which is Prayer.

Meditation (according to *Bernard*) GODS ſpeech to the heart; The heart muſt ſpeake to God, that GOD may ſpeake to it. Prayer therefore, and Meditation are as thoſe famous twinnes in the ſtory, or as two louing Turtles, whereof ſeparate one, the other languiſheth.

Prayer maketh way for Meditation; Meditation giueth matter, ſtrength, and life to our prayers. By which, as all other things are ſan-

ctified to vs, ſo wee are ſanctified to all holy things: This is as ſome royall Eunuch to perfume and dreſſe our ſoules, that they may be fit to conuerſe with the King of heauen.

But the prayer that leadeth in Meditation, would not be long, requiring rather that the extenſion and length ſhould be put into the vigor and feruencie of it; for that it is not here intended to be the principall buſineſſe, but an introductiõ to another;

and no otherwiſe then as a portall to this building of Meditation: The matter whereof ſhall be, that the courſe of our Meditation may bee guided aright and bleſſed; that all diſtractions may be auoided; our iudgements enlightened, our inuentions quickned, our willes rectified, our affections whetted to heauenly things, our hearts enlarged to God-ward, our deuotion enkindled; ſo that wee may finde our corruptions abated, our

graces thriuē, our ſoules & liues euery way bettered by this exerciſe.

Chap. 15.

SVch is the cōmon entrance into this work: there is another yet more particular & proper; wherein the minde, recollecting it ſelfe, maketh choice of that Theme or matter wherupon it will beſtowe it ſelfe for the preſent; ſetling it ſelfe on that

Particular and proper entrance into the matter, which is in our choice thereof.

which it hath choſen: which is done by an inward inquiſition made into our heart of what we both doe, and ſhould thinke vpon: reiecting what is vnexpedient and vnprofitable: In both which, the Soule, like vnto ſome noble Hauk, lets paſſe the Crowes, and Larkes, and ſuch other worthleſſe birdes that croſſe her way, and ſtoopeth vpon a foule of price, worthy of her flight: after this manner,

What wilt thou muze

vpon, O my ſoule? thou ſeeſt how little it auaileth thee to wander and roue about in vncertainties: thou findeſt how little ſauour there is in theſe earthly things, where-with thou haſt wearied thy ſelfe; Trouble not thy ſelfe any longer (with Martha *) about the many and needeleſſe thoughts of the world: None but heauenly things can affoord thee comfort: Vp then my ſoule, and minde thoſe things that are aboue, whence thy ſelfe art: Amongſt all which,*

whereon ſhouldeſt thou rather meditate then of the life and glory of Gods Saints? A worthier employment thou canſt neuer finde, then to thinke vpon that eſtate thou ſhalt once poſſeſſe, and now deſireſt.

Chap. 16.

The proceeding of our Meditation.

HItherto the *entrance*; after which, our meditation muſt *proceed* in due order, not troubledly, not prepoſterouſly: It be-

begins in the vnderſtanding, endeth in the affection; It begins in the braine, deſcends to the heart; Begins on earth, aſcends to heauen; Not ſuddenly, but by certain ſtaires and degrees, till we come to the higheſt.

I haue found a ſubtill Scale of Meditation, admired by ſome profeſſors of this Arte, aboue all other humane deuices; and farre preferred by them to the beſt directiõs of *Origen*, *Auſten*, *Bernard*, *Hugo*, *Bonauenture*, *Gerſon*,

And ther in a Methode allowed by ſome authors, reiected by vs.

and whoſoeuer hath beene reputed of greateſt perfection in this skill. The ſeuerall ſtaires whereof (leſt I ſhould ſeeme to defraud my Reader through enuie) I would willingly deſcribe, were it not that I feared to ſcarre him rather with the danger of obſcuritie, from venturing further vpon this ſo worthy a buſineſſe: yet, leſt any man perhaps might complaine of an vnknowne loſſe, my Margent ſhall finde roome for that which I

hold too knotty for my Text.

* In all which, (after the incredible commendations of some practicioners) I doubt not but an ordinary Reader will easily espie a double fault at the least, *Darkenesse*, and *Coincidence*: that they are both too obscurely deliuered, and that diuers of them fal into other, not without som vain

The scale of Meditation of an Author, ancient but nameless.

* *Degrees of Paparati on.*

1. *Question* { What I { thinke. / should think

2. *Excussion* { A repelling of what I should not thinke.

3. *Choice, or Election.* { Of what { necessary. / expedient / comely.

* *Degrees of proceeding in the understanding.*

4. *Commemoration* { An actuall thinking vpon the matter elected.

5. *Consideration.* { A redoubled Commemoration of the same, till it be fully knowne.

6. *Attention.* { A fixed and earnest consideration whereby it is fastened in the mind.

7. Explanation. A clearing of the thing considered by similitudes.

8. Translation. An extending the thing considered to other points: where all questions of doubt are discussed.

9. Dijudication. An estimation of the worth of the thing thus handled.

10. Causation. A confirmation of the estimatiõ thus made.

11. Rumination. A sad and serious Meditation of all the former, till it may worke vpon the affections.

From hence to the degrees of affection.

superfluitie. For this part therefore which cõcerneth the vnderstãding, I had rather to require only a deep and firme *Consideration* of the thing propounded; which shall be done, if we follow it in our discourse, through all, or the principall of those places which natural reasõ doth afford vs: wherein, let no man pleade ig-

no-

norãce, or feare difficulty: we are all thus farre borne Logicians; Neither is there, in this, so much need of skill, as of industry. In which cours yet, we may not be too curious, in a precise search of euerie place & argumẽt, without omissiõ of any (though to be fetcht-in with racking the inuẽtiõ). For as the minde, if it go loose and without rule, rouesto no purpose; so if it bee too much fettered, with the giues of strict regularity moueth nothing at all.

Chap.

Chap. 17.

Premonitions concerning our proceeding in the first part of Meditation.

ERE I enter therefore into any particular tractation, there are three things whereof I would premoniſh my Reader, concerning this firſt part, which is in the vnderſtanding. Firſt, that I deſire not to binde euerie man to the ſame vniforme proceeding in this part: Practiſe and cuſtome may per-

haps

haps haue taught other courſes more familiar, and not leſſe direct. If then we can, by any other method, worke in our hearts ſo deepe an apprehenſion of the matter meditated, as it may duelie ſtirre the affections, it is that onely we require.

Secondly, that whoſoeuer applieth himſelfe to this direction, thinke him not neceſſarilie tyed to the proſecution of all theſe Logicall places, which hee findeth in the ſequele of our

Treatiſe, ſo as his Meditation ſhould bee lame and imperfect without the whole number: for there are ſome Themes which will not beare all theſe; as, when we meditate of God, there is no roome for *Cauſes* or *Compariſons*; and others yeeld thē with ſuch difficulty, that their ſearch interrupteth the chiefe worke intended. It ſhall be ſufficient if wee take the moſt pregnant, and moſt voluntarie.

Thirdly, that when we ſticke in the diſpoſition

of any the places following(as if,meditating of *Sin*, I cannot readily meete with the *Materiall* & *Formal Causes*, or the *Appendances* of it) wee rack not our minds too much with the inquirie thereof; which were to striue more for Logique, then deuotion: but, without too much disturbaunce of our thoughts, quietly passe ouer to the next. If wee breake our teeth with the shell, we shall finde small pleasure in the kernell.

Now then, for that my onely feare is, leſt this part of my diſcourſe ſhall ſeeme ouer perplexed vnto the vnlearned Reader; I will in this whole proceſſe, ſecond my rule with his example; that ſo what might ſeeme obſcure in the one, may by the other be explaned; and the ſame ſteps hee ſeeth me take in this, hee may accordingly treade in any other Theme.

*Chap.*18.

FIrst therfore it shal be expedient to consider seriously, what the thing is whereof wee meditate.

The practise of Meditation; wherein First, wee begin with some description of that we meditate of.

What then, O my soule, is the life of the Saints, whereof thou studiest? Who are the Saints, but those which hauing beene weakely holy vpon earth, are perfectly holy aboue? which euen on earth

were

were perfectly holy in their Sauiour, now are so in themselues? which ouercomming on earth, are truely canonized in heauen? What is their life, but that blessed estate aboue, wherein their glorified soule hath a full fruition of God?

*Chap.*19.

THE nature whereof after we haue thus ſhadoed-out to our ſelues by a deſcription, not curious alwayes, and exactly framed according to the rules of art, but ſufficient for our own conceit; the next is (if it ſhall ſeeme needfull, or if the matter will beare, or offer it,) ſome eaſie and voluntarie diuiſion, whereby our thoughts

Secondly, followes an eaſie & voluntarie diuiſion of the matter meditated.

ſhall haue more roome made for them, and our proceeding ſhall bee more diſtinct.

There is a life of nature, when thou, my ſoule, dwelleſt in this body, and informeſt thine earthly burden: There is a life of grace, when the ſpirit of God dwels in thee; There is a life of glory, when thy body being vnited to thee, both ſhall be vnited to God; or when, in the meane time, being ſeparated from thy companion, thou enioyeſt God alone. This life of thine

therefore, as the other, hath his ages, hath his ſtatures; for it entereth vpon his birth when thou paſſeſt out of thy body, and changeſt this earthly houſe for an heauenly: It enters into his full vigor, when at the day of the common reſurrection, thou reſumeſt this thy companion, vnlike to itſelfe, like to thee, like to thy Sauiour, immortall now, and glorious. In this life here may bee degrees, there can be no imperfection: If ſome be like the skie, others like

the ſtarres, yet all ſhine; If ſome ſit at their Saiours right hand, others at his left, all are bleſſed; If ſome veſſels hold more, all are full; none complaineth of want, none enuieth at him that hath more.

be-

Chap. 20.

WHich done, it ſhal be requiſite for our perfiter vnderſtanding, and for the laying grounds of matter for our affection, to carrie it through thoſe other principall places, and heads of reaſon, which Nature hath taught euery man, both for knowledge and amplification: the firſt, whereof are the *Cauſes*, of all ſorts.

3. A conſideration of the cauſes thereof in all kinds of them.

Whence is this eternal life, but from him which onely is eternall; which onely is the fountaine of life, yea, life it ſelfe? Who, but the ſame God that giues our temporall life, giueth alſo that eternall? The Father beſtoweth it, the Sonne meriteth it; the holy Ghoſt ſeales and applieth it: Expect it onely from him, O my ſoule, whoſe free election gaue thee the firſt title to it, to bee purchaſed by the blood of thy Sauiour. For thou ſhalt not therefore be happie

be-

becauſe hee ſawe thou wouldeſt bee good; but therefore art thou good, becauſe he hath ordained thou ſhalt be happie: He hath ordained thee to life; he hath giuen thee a Sauiour to giue this life vnto thee; faith, whereby thou mighteſt attaine to this Sauiour; his word, by which thou mightest attaine to this faith; what is there in this, not his? And yet not ſo his ſimply, as that it is without thee: without thy merit in deed, not without thine acte. Thou li-

ueſt here through his bleſsing, but by bread; thou ſhalt liue aboue through his mercy, but by thy faith belowe, apprehending the authour of thy life. And yet as he will not ſaue thee without thy faith, ſo thou canſt neuer haue faith without his gift; Looke vp to him therefore, O my ſoule, as the beginner and finiſher of thy ſaluation; and while thou magnifieſt the authour, be rauiſhed with the glorie of the worke: which farre paſſeth both the tongue of

Angels, and the heart of man: It can bee no good thing that is not there; Howe can they want water that haue the ſpring? Where God is enioyed, in whom onely all things are good, what good can be wanting? And what perfection of bliſſe is there where all goodneſſe is mette and vnited? In thy preſence is the fulneſſe of ioye, and at thy right hand are pleaſures for euermore: *O bleſſed reflection of glorie! wee ſee there, as wee are*

ſeene : in that wee are ſeene, it is our glorie; in that wee ſee, it is Gods glorie; therefore doth hee glorifie vs, that our glorie ſhould bee to his. Howe worthy art thou ô Lord, that through vs thou ſhouldeſt looke at thy ſelfe!

Chap. 12.

4. The Conſid. of the Fruits & Effects.

THE nexte place ſhalbe the *Fruits* & *Effectes* following vpon their ſe-

uerall cauſes: which alſo affoords verie feeling and copious matter to our Meditation; wherein it ſhall bee euer beſt, not ſo much to ſeeke for all, as to chuſe out the chiefeſt.

No maruell then if from this glory proceede vnſpeakeable ioy, and from this ioy the ſweete ſongs of praiſe & thankſgiuing. The ſpirit bids vs, when wee are merrie, ſing: How much more then, when we are merrie without all mixture of ſorrowe, beyond all

meaſure of our earthly affections, ſhall wee ſing ioyfull Hallelu-iahs, and Hoſannahs *to him that dwelleth in the higheſt heauens? Our hearts ſhall be ſo full that we cannot chuſe but ſing, and wee cannot but ſing melodiouſly; There is no iarre in this Muſicke, no end of this ſong. O bleſſed change of the Saints; they doe nothing but weepe belowe, and now nothing but ſing aboue; We ſowed in teares, reape in ioy; there was ſome comfort in thoſe teares, when*

they were at worſt; but there is no danger of complaint in this heauenly mirth. If we cannot ſing here with the Angels, On earth peace, *yet there we ſhall ſing with them,* Glorie to God on hie; *and ioyning our voices to theirs, ſhall make vp that celeſtiall conſort, which none can either heare or beare part in, and not be happie.*

Chap. 22.

5. Consideration of the *Subiect wherein*, or *whereabout* it is.

AFTER which comes to bee considered the *Subiect*, either *wherein* that is, or *where-about* that is employed, which we meditate of: As,

And indeede, what lesse happinesse doth the verie place promise, wherein this glory is exhibited? which is no other then the Paradise of God. Here belowe wee

dwell

dwell, or rather wee wander in a continued wilderneſſe; there wee ſhall reſt vs in the true Eden: I am come into my gardē, my ſiſter, my ſpouſe. *Kings vſe not to dwell in Cottages of clay; but in Royall Courts fit for their eſtate: How much more ſhall the King of heauen, who hath prepared for men ſo faire manſions on earth, make himſelfe an habitation ſutable to his maieſtie. Euen earthly Princes haue dwelt in Cedar & Yuory: but the great Citie,* Holy Ieruſa-

lem *the palace of the hi-eſt, hath her wall of Ias-per, her building of gold, her foundation of pre-cious ſtones, her gates of pearle*: How glorious things are ſpoken of thee, O thou Citie of GOD! *We ſee but the pauement, and yet how goodly it is! The bel:e-uing Centurion thought himſelfe vnworthy that Chriſt ſhould come vn-der his roofe; yet then wert thou, O Sauiour, in thine humbled eſtate, in the forme of a ſeruant: How then ſhall I thinke*

my

my ſelfe worthy to come vnder this roofe of thine, ſo ſhining and glorious? O, if this clay of mine may come to this honour aboue, let it bee trampled vppon and deſpiſed on earth.

Chap. 23.

SIxtly, ſhall followe the *Appendances*, and *Qualities*, which cleaue vnto the ſubiect whereof we meditate: As,

6. Conſid. of the *Appendances*, and *Qualities* of it.

But were the place leſſe

noble and maiesticall; yet the company which it affoordeth, hath enough to make the ſoule bleſſed: For, not the place giueth ornament to the gueſt, ſo much as the gueſt to the place. How loath are wee to leaue this earth onely for the ſocietie of ſome few friends in whom wee delight? which yet are ſubiect euery day to mutuall diſlikes: what pleaſure ſhall wee then take in the enioying of the Saints? when there is nothing in them not amiable, nothing in vs that

may coole the feruor of our loue. There ſhalt thou my ſoule, thy ſelfe glorified, meete with thy deare Parents and friends alike glorious, neuer to be ſeuered: There ſhalt thou ſee and conuerſe with thoſe ancient Worthies of the former worlde; the bleſſed Patriarches and Prophets, with the crowned Martyrs and Confeſſors; with the holy Apoſtles, and the Fathers of that Primitiue, and this preſent Church, ſhining each one according to the meaſure

of his blessed labours. There shalt thou liue familiarlie in sight of those Angels, whom now thou receiuest good from, but seest not. There (which is the head of all thy felicitie,) thine eyes shall see him whom now thine heart longeth for, (that Sauiour of thine) in the onely hope of whom now thou liuest. Alas how dimmely, and a farre off doest thou now beholde him? How imperfectly doest thou enioy him, while euery temptation bereaues thee, for the time,

of his presence? I sought him whom my soule loueth: I sought him, but I found him not; *his backe is now towards thee many times through thy sins, and therefore thou hardly discernest him. Otherwhile and often thy backe is turned to him through negligence, that when thou mightest obscurelie see him, thou doest not: Now thou shalt see him, and thine eyes thus fixed shall not bee remooued. Yet neither could this glory make vs happy, if being thus absolute,*

it were not perpetuall. To bee happie, is not ſo ſweete a ſtate, as it is miſerable to haue beene happie. Leſt ought therefore ſhould bee wanting, beholde, this felicitie knoweth no end, feareth no intermiſſion, and is as eternall for the continuance, as hee that had no beginning. O bleſſedneſſe truly infinite! Our earthly ioyes doe ſcarce euer beginne; but when they beginne, their ende bordereth vpon their beginning. One houre ſeeth vs oft-times ioyfull and mi-

ſerable: Here alone is nothing but eternitie. If then the diuine Prophet thought one day in Gods earthly houſe, better then a thouſand other-where; what ſhall I compare to thouſands of millions of yeares in Gods heauenly Temple? Yea, millions of yeares are not ſo much as a minute to eternitie, and that other houſe not a cottage to this.

Chap. 24.

7. Of that which is *Diuers* frō it, or *Contrary* to it.

SEuenthly, our thoughts, leauing a while the consideration of the thing as it is in it selfe, shal descēd vnto it as respectiuely with others; and therefore first shall meditate of that which is *diuers* from it, or *contrary* vnto it.

What doest thou here then, O my soule? What doest thou here groueling

vpon earth? , where the beſt things are vanitie , the reſt no better then vexation. Looke round abont thee , and ſee whether thine eyes can meete with any thing but either ſinnes or miſeries. Thoſe few and ſhort pleaſures thou ſeeſt , end euer ſorrowfully ; and in the meane time are intermingled with many grieuances. Here thou heareſt one crie out of a ſicke bodie, whereof there is no part which affoords not choice of diſeaſes ; This man layeth his hande vppon

his

his consuming lungs, and complaineth of short winde; that other, upon his rising spleene; a third shaketh his painefull head; another roares out for the torment of his reines or bladder; another for the racking of his goutie ioyntes; one is distempered with a watery Dropsie, another with a windie Collicke, a third with a fierie Ague, a fourth with an earthen Melancholie; one grouels and fometh with the falling sickenes; another lieth bed-ridde

halfe ſenſeleſſe with a dead Palſey: There are but few bodies that complaine not of ſome diſeaſe; and that thou maieſt not looke farre, it is a wonder if thy ſelfe feele not alwaies one of theſe euils within thee. There, thou heareſt another lament his loſſes: either his eſtate is impaired by ſuretiſhip, or ſtealth, or ſhipwracke, or oppreſſion; or his child is vnruly, or miſcarried; or his wife dead or diſloyall; Another tormented with paſſions; Each one is

some way miserable: But, that which is yet more irkesome, thy one eare is beaten with cursings and blasphemies; thy other with scornefull, or wanton, or murthering speeches; thine eyes see nothing but pride, filthines, profaneneſſe, blood, exceſſe; and whatsoeuer elſe might vexe a righteous soule: and if all the world beſides were innocent, thou findeſt enough within thy ſelfe, to make thy ſelfe weary, and thy life loathſome. Thou needeſt not fetch cauſe of

com-

complaint from others; thy corruptions yeeld thee too much at home; euer ſinning, euer preſuming; Sinning euen when thou haſt repented: yea, euen while thou repenteſt, ſinning. Goe to nowe, my ſoule, and ſolace thy ſelfe here belowe, and ſuffer thy ſelfe beſotted with theſe goodly contentmẽts; worthy of no better, while thou fixeſt thy ſelfe on theſe: ſee if thou canſt find any of theſe aboue; and if thou canſt meete with any diſtemper, any loſſe, any ſinne, any complaint,

from thy ſelfe or any other aboue, deſpiſe thine heauen as much as now thou loueſt the earth. Or if all this cannot enough commend vnto thee the ſtate of heauenly glorie, caſt downe thine eyes yet lower, into that deep and bottomleſſe pit, full of horror, full of torment, where there is nothing but flames, and teares, and ſhrikes, and gnaſhing of teeth; nothing but fiends and tortures: where there is palpable darkeneſſe, and yet perpetuall fire; where the damned

are euer boyling, neuer consumed; euer dying, neuer dead; euer complaining, neuer pittied; where the Glutton, that once would not giue a crust of bread, now begges for one drop of water; and yet alas, if whole riuers of water should fall into his mouth, howe should they quench those riuers of brimstone that feede this flame? where there is no intermission of complaints, no breathing from paine, and after millions of yeares, no possibilitie of Comfort:

And if the rod where-with thou chastisest thy children, O Lord, euen in this life bee so smart and galling, that they haue beene brought downe to the brim of despaire; and in the bitternesse of their soule haue intreated death to release them: What shall I think of their plagues in whose righteous confusion thou insultest, and sayest; Aha, I will auenge me of mine enemies? *Euen that thou shalt not bee thus miserable, O my soule, is some kind of happinesse;*

but

but that thou ſhalt be as happie, as the reprobate are miſerable, how worthie is it of more eſtimation, then thy ſelfe is capable of?

Chap. 25.

AFter this oppoſitiõ, the mind ſhall make cõpariſon of the matter meditated, with what may neareſt reſemble it; and ſhall illuſtrate it with fitteſt ſimilitudes, which giue no ſmall

8. Of compariſons and ſimilitudes whereby it may bee moſt fitly ſet forth.

light to the vnderſtanding, nor leſſe force to the affection.

Wonder then, O my ſoule, as much as thou canſt, at this glory; and in comparison thereof, contemne this earth, which now thou treadeſt vppon; whoſe ioyes, if they were perfect, are but ſhort; and if they were long, are imperfect: One day when thou art aboue, looking downe from the height of thy glory, and ſeeing the ſons of men creeping like ſo many Ants on this mole-

hill of earth, thou ſhalt thinke: Alas how baſely I once liued! Was yonder ſilly dungeon the place I ſo loued, and was ſo loath to leaue! Thinke ſo now before hand; and ſince of heauen thou canſt not, yet account of the earth, as it is worthy: How heartleſſe and irkeſome are yee, O ye beſt earthly pleaſures, if yee be matched with the leaſt of thoſe aboue? Howe vile are you, O ye ſumptuous buildings of kings, euen if all the entrailes of the earth had agreed

to enrich you, in compariſon of this frame not made with hands? It is not ſo hie aboue the earth in diſtance of place, as in worth and maieſtie: We may ſee the face of heauen from the heart of the earth; but from the neareſt part of the earth who can ſee the leaſt glorie of heauen? The three diſciples, on mount Tabor, *ſawe but a glimpſe of this glory ſhining vpon the face of their Sauiour; and yet being rauiſhed with the ſight, cryed out, Maſter, It is good*

being

being here; and, thinking of building of three Tabernacles (for Christ, Moſes, Elias,) could haue beene content themſelues to haue lien without ſhelter, ſo they might alwaies haue enioyed that ſight: Alas, how could earthly Tabernacles haue fitted thoſe heauẽly bodies? They knewe what they ſawe, what they ſaid they knew not. Lo, theſe 3. diſciples were not transfigured; yet how deeply they were affected, euen with the glory of others? How happy ſhall wee be, when our ſelues

ſhall be changed into glorious? and ſhall haue Tabernacles not of our owne making, but prepared for vs by God? and yet not Tabernacles, but eternall manſions. Moſes *ſawe God but a while, and ſhined; How ſhall wee ſhine that ſhall behold his face for euer? What greater honour is there then in Soueraigntie? What greater pleaſure then in feaſting? This life is both a kingdome and a feaſt. A kingdome:* He that ouercomes, ſhall rule the nations, and ſhall ſit

with

with me in my Throne: *O blessed promotion, Oh large dominion, and royall seate! to which* Salomons *throne of yuory was not worthie to become a footestoole. A feast*; Blessed are they that are called to the Marriage-supper of the Lambe: *Feastes haue more then necessitie of prouision, more then ordinarie diet; but marriage-feastes yet more then common aboundance; But the marriage feast of the Sonne of God to his blessed spouse the Church,*

must so farre exceede in all heauenly munificence and varietie, as the persons are of greater State and Maiestie. There is new wine, pure Manna, and all manner of spirituall dainties; and with the continuall cheare, a sweete and aunswerable welcome; while the bridegrome louingly cheareth vs vp, Eate, O Friendes, drinke, and make you merrie, O welbeloued: *yea, There shalt thou bee my soule not a gueſt, but (how vnworthie soeuer) the*

Bride her ſelfe; whom hee hath euerlaſtingly eſpouſed to himſelfe in truth and righteouſneſſe; The contract is paſſed here belowe, the marriage is conſummate aboue, and ſolemnized with a perpetuall feaſt: So that now thou mayeſt ſafely ſay, My welbeloued is mine, and I am his: Wherefore hearken, O my ſoule, and conſider, and incline thine eare, forget alſo thine owne people, and thy fathers houſe, (thy ſuppoſed home of this world,) ſo

ſhall the King haue pleaſure in thy beauty; for he is thy Lord, and worſhip thou him.

Chap. 26.

9. The *Titles* and *Names* of the thing cõſidered.

THE verie *Names*, and *Titles* of the matter conſidered, yeeld no ſmall ſtore to our Meditation: which, being commonly ſo impoſed, that they ſecretly comprehend the nature of the thing which they repre-

ſent, are not vnworthie of our diſcouiſe.

What neede I ſeeke theſe reſemblances, when the very name of life implieth ſweetneſſe to men on earth; euen to them which confeſſe to liue with ſome diſcontentment? Surely the light is a pleaſant thing, and it is good to the eyes to ſee the Sunne: yet when Temporall *is added to* Life, *I know not how this addition detracteth ſomething, and doth greatly abate the pleaſure of life; for thoſe which ioy*

to thinke of Life, grieue to thinke it but Temporall: *So vexing is the ende of that whose continuance was delightfull; But nowe when there is an addition (aboue Time) of Eternitie, it maketh life so much more sweete, as it is more lasting; and lasting infinitelie, what can it giue lesse then an infinite contentment? Oh dying and falfe life, which wee enioy here, and scarce a shadowe and counterfeit of that other: What is more*

esteemed then glorie? which is so precious to men of spirit, that it makes them prodigall of their blood, proud of their wounds, careless of themselues: and yet alas, how pent and howe fading is this glorie, affected with such dangers and death? hardly after all Trophees and monuments, either knowne to the next sea, or suruiuing him that dieth for it: It is true glorie to triumph in heauen; where is neither enuie nor forgetfulnesse.

What is more deare to vs. then our Countrey? which the worthie and faithfull Patriotes of all times, haue respected aboue their parents, their children, their liues; counting it onely happie to liue in it, and to die for it: The banisht man pines for the want of it; the traueller digesteth all the tediousnesse of his waie, all the sorrowes of an ill iourney, in the onely hope of home; forgetting all his forreine miseries, when he feeleth his owne smoake. Where is our

Coun-

Countrey but aboue: Thence thou cameſt, O my ſoule; thither thou art going, in a ſhort, but weary pilgrimage: O miſerable men, if wee account our ſelues at home in our pilgrimage: if in our iourney wee long not for home! Doeſt thou ſee men ſo in loue with their natiue ſoyle, that euen when it is all deformed with the deſolations of warre, and turned into rude heapes, or while it is euen now flaming with the fire of ciuiil broiles, they couet yet ſtill

to liue in it; preferring it to all other places of more peace and pleasure; and shalt thou, seeing nothing but peace and blessednesse at home, nothing but trouble abroad, content thy selfe with a faint wish of thy dissolution? If heauen were thy layle, thou couldest but thinke of it vncomfortably. Oh what affection can be worthy of such an home?

Chap. 27.

LAstly, if we can recal any pregnãt *Testimonies of Scripture* concerning our Theme, those shall fitly conclude this part of our Meditation. Of Scripture; for that in these matters of God, none but diuine authoritie can cõmand assent, and settle the conscience: Witnesses of holy men may serue

10. Consid. of fit testimonies of Scripture, concerning our Theme.

for colours; but the ground must be onely from God.

There it is (saith the Spirit of God, which cannot deceiue thee) that all teares shall be wiped from our eyes; there shall be no more death, nor sorrow, nor crying, neither shall there be any more paine: yea, there shall not onely bee an end of sorrowes, but an abundant recompence for the sorrowes of our life; as hee that was rapt vp into the third heauen, and there saw what can-

not bee ſpoken, ſpeaketh yet thus of what he ſaw: I count, that the afflictions of this preſent time are not worthy of the glorie which ſhall bee ſhewed to vs: *It was ſhewed to him what ſhould hereafter bee ſhewed to vs; and hee ſawe, that if all the world full of miſeries were layed in one balance, and the leaſt glory of heauen in another, thoſe would bee incomparably light, yea (as that diuine Father) that one dayes felicitie aboue, were worth*

a thousand yeares torment belowe; what then can bee matched with the eternitie of such ioyes? Oh how great therefore is thy goodnesse, O Lord, which thou hast laide vp for them that feare thee, and done to them that trust in thee, before the sonnes of men!

Chap. 28.

Of our second part of meditation: which is, in the affections.

THE most difficult & knottie part of Meditation thus finished, there remaineth that which is both more liuely, and more easie to a good heart, to bee wrought altogether by the affections: which if our discourses reach not vnto, they prooue vaine, & to no purpose;

That

That which followeth therefore, is the verie ſoule of Meditation, whereto all that is paſt ſerueth but as an inſtrument. A man is a man by his vnderſtanding part: but hee is a Chriſtian by his will and affections. Seeing therefore, that all our former labour of the braine, is only to affect the heart, after that the minde hath thus trauerſed the point propoſed throgh all the heads of reaſon, it ſhall indeuour to find in the firſt place ſome

Wherein is required a *Taſte* and relliſh of what we haue thought vpon

feeling

feeling touch, & ſweete relliſh in that which it hath thus chewed; which fruite, through the bleſſing of God will voluntarily follow vpon a ſerious Meditation. *Dauid* ſaith, *Oh taſte and ſee how ſweete the Lord is*: In Meditation wee doe both ſee and taſte; but we ſee before we taſte: ſight is of the vnderſtanding; taſte, of the affection: Neither can we ſee, but we muſt taſte; wee cannot know aright, but wee muſt needes bee affected:

Let the heart therefore first conceiue and feele in it selfe the *sweetnesse* or *bitternesse* of the matter meditated: which is neuer done without some passion; nor expressed without some heartie exclamation.

Oh blessed estate of the Saints! O glorie not to bee expressed, euen by those which are glorified! O incomprehensible saluation! What sauour hath this earth to thee! Who can regarde the worlde, that

be-

beleeueth thee? Who can thinke of thee, and not bee rauiſhed with woonder and deſire? Who can hope for thee, and not reioyce? Who can knowe thee, and not bee ſwallowed vp with admiration at the mercie of him that beſtoweth thee? O bleſſednesse worthie of Chriſts blood to purchaſe thee! worthie of the continuall ſongs of Saints and Angels to celebrate thee! How ſhould I magnifie thee! How ſhould I long for thee!

how ſhould I hate all this world for thee!

Chap. 29.

Secondly, a *Cõplaint*, bewailing our wants and vntowardnes.

After this *Taſte*, ſhal followe a *Cõplaint*, where-in the heart bewayleth to it ſelfe his owne pouertie, dulneſſe, and imperfection; chiding and abaſing it ſelfe in reſpect of his wants and indiſpoſition: wherein *Humili-*

ation truly goeth before glory. For, the more we are caſt downe in our conceit, the higher ſhall GOD lift vs vp at the ende of this exerciſe, in ſpirituall reioicing.

But alas, where is my loue? where is my longing? where art thou, O my ſoule? what heauineſſe hath ouertaken thee? How hath the worlde bewitched and poſſeſſed thee, that thou art become ſo careleſſe of thine home, ſo ſenſeleſſe of ſpirituall delights,

so fond vpon these vanities? Doest thou doubt whether there bee an heauen? or whether thou haue a God, and a Sauiour there? O farre bee from thee this Atheisme; farre bee from thee the least thought of such desperate impietie. Wo were thee, if thou beleeeuedst not: But O thou of little faith; doest thou beleeue there is happinesse, and happinesse for thee, and desirest it not, and delightest not in it? Alas, how weake and vnbeleeuing is thy beleefe!

how cold and faint are thy desires? Tell me, what such goodly entertainement hast thou met with-all here on earth, that was worthy to withdraw thee from these heauenly ioyes? What pleasure in it euer gaue thee contentment? or what cause of dislike findest thou aboue? Oh no, my soule, it is onely thy miserable drowzinesse, onely thy securitie: The world, the world hath besotted thee, hath vndone thee with carelesnesse. Alas, if thy delight

bee ſo colde, what difference is there in thee from an ignorant Heathen, that doubts of another life; yea, from an Epicure that denies it? Art thou a Chriſtian, or art thou none? If thou bee what thou profeſſeſt, away with this dull and ſenſeleſſe worldlineſſe; away with this earthly vnchearfulneſſe; ſhake off at laſt this profane and godleſſe ſecuritie, that hath thus long weighed thee downe from mounting vp to thy ioyes; Looke vp to thy GOD, and to thy crowne, and

say with confidence, O Lord I haue waited for thy saluation.

Chap. 30.

AFter this *Complaint*, must succeede an heartie and passionate *Wish* of the soule, which ariseth clearelie from the two former degrees; For, that which a man hath found sweete, and comfortable, and complaines that he still wanteth; he

Thirdly, an hartie wish of the soule for what it cõplaineth to want.

cannot but wiſh to enioy.

O Lord, that I could waite and long for thy ſaluation! Oh that I could minde the things aboue; that as I am a ſtranger in deed, ſo I could be alſo in affection; Oh that mine eyes, like the eyes of thy firſt Martyr; could by the light of faith ſee but a glimpſe of heauen! Oh that my heart could bee rapt vp thither in deſire! How ſhould I trample vpon theſe poore vanities of the earth! How willingly ſhould I endure all

ſorrowes, all torments! how ſcornefully ſhould I paſſe by all pleaſures! how ſhould I be in trauell of my diſſolution! Oh when ſhall that bleſſed day come, when all this wretched worldlineſſe remoued, I ſhall ſolace my ſelfe in my God? Behold, as the Hart brayeth for the riuers of water, ſo panteth my ſoule after thee, O GOD; My ſoule thirſteth for God, euen for the liuing God; Oh when ſhall I come and appeare before the preſence of God?

Chap. 31.

4. An hũble *Confeſſion* of our diſabilitie to effect what we wiſh.

AFter this *Wiſhing*, ſhall follow humble *Confeſsion*, by iuſt order of nature: For, hauing bemoned our want, and wiſhed ſupplie, not finding this hope in our ſelues, wee muſt needes acknowledge it to him, of whom onely we may both ſeek & find; wherin it is to be duelie ob-

ſerued

ſerued, how the mind is by turnes depreſſed, and lifted vp: Being lifted vp with our Taſte of ioy, it is caſt downe with *Complaint*: lift vp with *Wiſhes*, it is caſt downe with *Confeſſion*; which order doeth beſt hold it in vre, and iuſt temper; and maketh it more feeling of the cō-fort which followeth in the Concluſion. This *Confeſſion* muſt dero-gate all from our ſelues, and aſcribe all to God.

Thus I deſire, O Lord, to bee right affected to-

wards thee and thy glorie; I desire to come to thee: but, alas, how weakely? how heartlesly! Thou knowest that I can neither come to thee, nor desire to come, but from thee. It is Nature that holds me from thee; this treacherous Nature favours it selfe, loueth the world, hateth to thinke of a dissolution, and chuseth rather to dwell in this dungeon with continuall sorrow and complaint, then to endure a parting, although to libertie and ioy. Alas, Lord, it is my

miſerie that I loue my paine : How long ſhall theſe vanities thus beſot me? It is thou onely that canſt turne away mine eyes from regarding theſe follies, and my heart from affecting them: Thou onely, who as thou ſhalt one day receiue my ſoule into heauen, ſo now before-hande canſt fixe my ſoule vpon heauen and thee.

Chap. 32.

5. An earneſt *Petition* for that which we confes to want.

Fter *Confeſſion*, naturally followes *Petition*; earneſtly requeſting that at his handes, which wee acknowledge our ſelues vnable, and none but God able to performe.

Oh carrie it vp therefore, thou that haſt created, and redeemed it, carrie it vp to thy glorie: Oh let mee not alwayes

bee thus dull and brutiſh; Let not theſe ſcales of earthly affection alwayes dimme and blinde mine eyes: Oh thou that layedſt clay vpon the blinde mans eyes, take away this clay from mine eyes, wherewith alas they are ſo dawbed vp, that they cannot ſee heauen: Illuminate them, from aboue, and in thy light let me ſee light. Oh thou that haſt prepared a place for my ſoule, prepare my ſoule for that place; prepare it with holineſſe, prepare it with

desire: and euen while it soiourneth on earth, let it dwell in heauen with thee, beholding euer the beautie of thy face, the glory of thy Saints and of it selfe.

Chap. 33.

6. A vehement enforcement of our Petition.

AFter *Petition*, shall followe the *Enforcemẽt* of our requeſt, from argument and importunate obſecration; wherin wee muſt take heede of complementing in

termes

termes with God; as knowing that hee will not be mocked by any faſhionable forme of ſuite, but requireth holy and feeling intreatie.

How graciouſly haſt thou proclaimed to the worlde, that who euer wants wiſedome ſhall aske it of thee, which neither denieſt nor vpbraideſt: O Lord, I want heauenly wiſedome, to conceiue aright of heauen, I want it and aske it of thee; giue mee to aske it inſtantly, and giue me according to thy promiſe abundantly.

Thou seest it is no strange fauour that I begge of thee : no other then that which thou hast richly bestowed vpon all thy valiant Martyrs, Confessors, seruants, from the beginning : who neuer could haue so cheerefully embraced death and torment, if through the middest of their flames and paine they had not seene their crowne of glorie. The poore theefe on the Crosse had no sooner craued thy remembrance when thou camest to thy kingdome,

then thou promiſedſt to take him with thee into heauen : Preſence was better to him then remembraunce. Behold, now thou art in thy kingdome, I am on earth; remember thine vnworthy ſeruant, and let my ſoule in conceit, in affection, in conuerſation bee this day and for euer with thee in Paradiſe. I ſee, man walketh in a vaine ſhadow, and diſquieteth himſelfe in vaine: they are pittifull pleaſures hee enioyeth, while he forgetteth thee; I am as vaine,

make me more wiſe: Oh let mee ſee heauen, and I knowe I ſhall neuer enuie, nor followe them. My times are in thine hande: I am no better then my fathers, a ſtranger on earth. As I ſpeake of them, ſo the next, yea this generation ſhall ſpeake of mee as one that was; My life is a bubble, a ſmoake, a ſhadowe, a thought: I knowe it is no abiding in this thorow-fare: Oh ſuffer mee not ſo madde, as while I paſſe on the waye, I

ſhould forgette thee ende. It is that other life that I maſt truſt to; With thee it is that I ſhall continue; Oh let mee not bee ſo fooliſh as to ſettle my ſelfe on what I muſt leaue, and to neglect eternitie. I haue ſeene enough of this earthe, and yet I loue it too much. Oh let mee ſee heauen another while, and loue it ſo much more then the earth, by howe much the things there are more

worthie to bee loued, Oh God, looke downe on thy wretched Pilgrime; and teach mee to looke vp to thee, and to see thy goodnesse in the land of the liuing. Thou that boughtest heauen for mee, guide mee thither, and for the price that it cost thee, for thy loue and mercies sake, in spight of all tentations, enlighten thou my soule, direct it, crowne it.

Chap. 34.

AFter this *Enforcemẽt* doth followe *Confidence*; wherein the ſoule after many doubtfull and vnquiet bickerings, gathereth vp her forces, and chearefully rouzeth vp it ſelfe; and, like one of *Dauids* Worthies, breaketh through a whole armie of doubts, and fetcheth comfort from

7. A chearfull *Confidence* of obtaining what wee haue requeſted & enforced.

the Well of life, which, though in ſome, later, yet in all is a ſure reward from GOD of ſincere Meditation.

Yea, be thou bold, O my ſoule, and doe not meerely craue, but challenge this fauour of God, as that which hee owes thee: He oweth it thee becauſe hee hath promiſed it, and by his mercie hath made his gift, his debt; Faithfull is hee that hath promiſed, which will alſo doe it: *Hath hee not giuen thee not onely his hand in the*

ſweete

ſweete hopes of the Go-ſpell, but his ſeale alſo in the Sacraments? *Yea, beſides promiſe, hand, ſeale; hath hee not giuen thee a ſure earneſt of thy ſaluation, in ſome weake, but true graces? Yet more: hath he not giuen thee, beſides* Earneſt, *poſ-ſeſſion? while he that is the* Trueth *and* Life, *ſaith,* Hee that beleeueth hath euerlaſting life, and hath paſſed from death to life. *Canſt thou not then bee content to caſt thy ſelfe vpon this bleſſed iſſue;*

If God be faithfull, I am glorious; I haue thee alreadie, Oh my life. God is faithfull, and I doe beleeue: who ſhall ſeparate mee from the loue of Chriſt? from my glorie with Chriſt? who ſhall pull mee out of my heauen? Goe to then, and returne to thy reſt, O my ſoule; make vſe of that heauen wherein thou art, and be happie.

Thus we haue found, that our Meditation, like the wind, gathereth ſtrength in proceeding;

and

and as naturall bodies, the nearer they come to their places, moue with more celeritie; ſo doeth the ſoule in this courſe of meditation, to the vnſpeakeable benefite of it ſelfe.

Chap. 35.

THe *Concluſion* remaineth: wherein wee muſt aduiſe (like as Phyſicians doe in their ſweats

The *Concluſ.* of our Meditation, in what order it muſt be.

and exercise) that wee ceasse not ouer-suddenly, but leaue off by little and little. The minde may not bee suffered to fall headlong from this height, but must also descend by degrees.

First, with *Thankesgiuing.*

The first whereof, after our *Confidence*, shall be an heartie *Gratulation*, and thankesgiuing. For, as man naturally cannot bee miserable, but he must complaine, and craue remedie; so the good heart cannot finde it selfe happie, and not be

thank-

thankefull : and this thankefulneſſe which it feeleth and expreſſeth, maketh it yet more good, and affecteth it more.

What ſhall I then do to thee for this mercie, O thou Sauiour of men? what ſhould I render to my Lord, for all his benefites? Alas, what can I giue thee, which is not thine owne before? Oh that I could giue thee but all thine! Thou giueſt mee to drinke of this cuppe of ſaluation: I will therefore take the cuppe

of ſaluation, and call vpon the name of the Lord: Praiſe thou the Lord, O my ſoule; and all that is within mee, praiſe his holy name. And ſince here thou beginneſt thine heauen, begin here alſo that ioyfull ſong of thankeſ-giuing, which there thou ſhalt ſing more ſweetly, and neuer ende.

Chap.36.

Secondly, with Recommendation of our ſoules and wayes to God.

AFter this *Thankſgiuing*, ſhall followe a faithful recommendation of our ſelues to God; wherein the ſoule doth chearfully giue vp it ſelfe, and repoſe it ſelfe wholly vpon her Maker, and Redeemer; committing her ſelfe to him in all her wayes, ſubmitting

her ſelfe to him in all his wayes, reſoluing in all things to glorifie him, and to walke worthy of her high and glorious calling.

Both which later ſhal bee done (as I haue euer found) with much life and comfort, if for the full concluſion, wee ſhall lift vp our heart and voyce to God, in ſinging ſome *Verſicle* of *Dauids* diuine Pſalmes, anſwerable to our diſpoſition, and matter; whereby the heart cloſes vp it ſelfe with much

ſweeteneſſe and contentment.

This courſe of Meditation thus heartilie obſerued, let him that practiſes it, tell me whether he finde not that his ſoule, which at the beginning of this exerciſe did but creepe and grouell vpon earth, doe not now in the Concluſion ſoare aloft in heauen; and being before aloofe off, doe not now finde it ſelfe neare to God, yea with him, and in him.

Chap. 37.

An Epilogue.

THus haue I endeuored (right worshipful Sir) according to my slender faculty, to prescribe a Methode of Meditation: Not vpon so strict termes of Necessitie, that whosoeuer goeth not my way, erreth. Diuers paths leade oftimes to the same end; and euerie man aboun-

deth

deth in his owne ſence: If experience and cuſtome hath made another forme familiar to any man, I forbid it not; as that learned Father ſaid of his Tranſlation, *Let him vſe his owne, not contemne mine.* If any man bee to chuſe, and beginne, let him practiſe mine, till he meete with a better Maſter: If another courſe may bee better, I am ſure this is good. Neither is it to be ſuffered, that like as fantaſticall men, while they doubt what faſhi-

Reprooving the neglect of Meditation.

oned

oned ſuite they ſhould weare, put on nothing; ſo, that wee Chriſtians ſhould neglect the matter of this worthie buſineſſe, while wee nicelie ſtand vpon the forme thereof. Wherein giue mee leaue to complaine with iuſt ſorrowe and ſhame, that if there bee any Chriſtian duetie, whoſe omiſſion is notoriouſly ſhamefull, and preiudiciall to the ſoules of profeſſors, it is this of Meditation. This is the verie end God hath giuen vs our ſoules: wee

misse-spend them, if wee vse them not thus. How lamentable is it, that wee so employ them, as if our facultie of discourse serued for nothing but our earthly prouision? as if our reasonable and Christian mindes were appointed for the slaues and drudges of this bodie; onely to bee the Caters and Cookes of our Appetite.

The world filleth vs, yea cloyeth vs: we find our selues worke enough to thinke; *What*

haue I yet? How may I gette more? What muſt I lay out? What ſhall I leaue for poſteritie? How may I preuent the wrong of mine aduerſaries, how may I returne it? What anſwers ſhall I make to ſuch allegations? What entertainement ſhall I giue to ſuch friends? What courſes ſhall I take in ſuch ſuits? In what paſtimes ſhall I ſpend this day? in what the next? What aduantage ſhall I reape by this practiſe? what loſſe? What was ſaide, anſwe-

red,

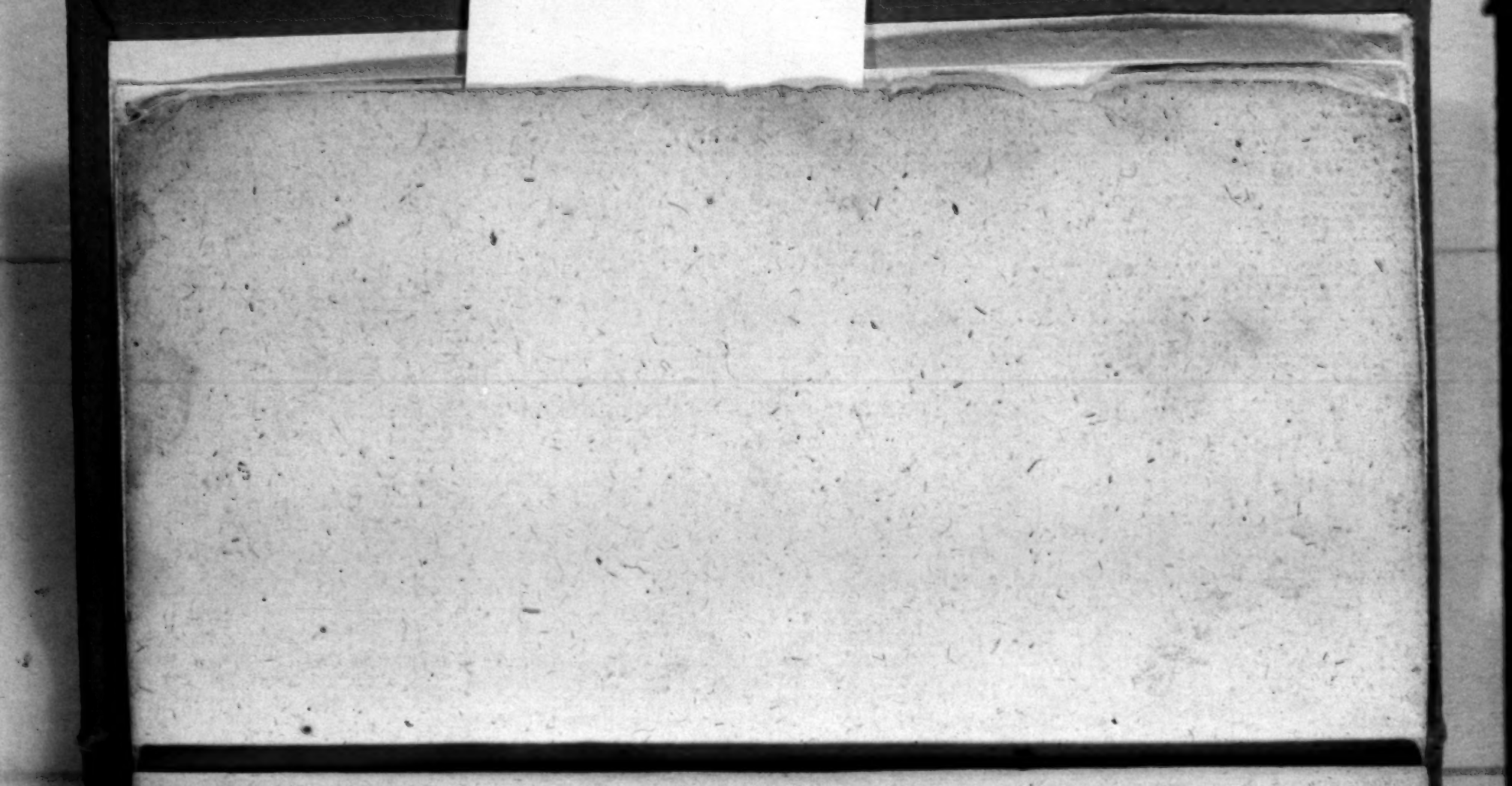
red, replied, done, followed?

Goodly thoughts, and fitte for Spirituall mindes! Say, there were no other worlde; how could wee ſpend our cares otherwiſe? Vnto this onely neglect, let mee aſcribe the commonneſſe of that *Laodicean* temper of men, or (if that bee worſe) of the dead coldneſſe which hath ſtriken the hearts of many, hauing left them nothing but the bodies of men, and viſors of Chriſtians; to

Exhorting to the vse of Meditation.

this onely, *They haue not meditated.* It is not more impossible to liue without an heart, then to bee deuout without Meditation: Woulde GOD therefore my words could bee in this (as the wise man saith the wordes of the wise are,) like vnto *Goades* in the sides of euerie Reader, to quicken him vp out of this dull and lazy securitie, to a chearfull practise of this *Diuine Meditation.* Let him curse mee vpon his death-bed, if looking

backe from thence to the beſtowing of his former times, hee acknowledge not theſe houres placed the moſt happily in his whole life; if he then wiſh not he had worne out more dayes, in ſo profitable and heauenly a worke.

DEO SOLI GLORIA.

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